

## Millions of Argentines see Dimension Humana series

BUENOS AIRES, Argentina (BP)—A series of television "spots" produced by Argentine Baptists and Southern Baptist missionaries is reaching a majority of Argentina's 28 million people, an Argentine Baptist media specialist reports.

Entitled "Dimension Humana" (Human Dimensions), the series of 12 two-minute broadcasts has been seen by an average of eight to 10 million people daily since Aug. 1, according to Francisco Pons, media director in the Argentine Baptist Convention's department of evangelism and missions. Broadcast during "prime time," 8 p.m. to 11 p.m., each segment opens with a "gaze toward our human dimension"—focusing on a subject important to everyone, such as love, family, suffering or work—and closes with a message about the hope and meaning Jesus Christ brings to life.

By special arrangement with the federal government, the spots are broadcast at no charge as public service announcements on 46 major channels nationwide and re-broadcast on 80 smaller channels. Except for production costs and the expense of an initial network broadcast allowing local stations to duplicate the series for later showing, the whole project has cost Argentine Baptists nothing.

At the current rate of \$45 per second of network air time, broadcasting the series would have cost \$15 million.

Withdrawn in mid-October after 75 days of transmission, the series will be re-broadcast in January. Pons estimates that by the time the final spot is broadcast, at least 20 million Argentines will have seen one or more installments of the series.

Because the installments are broadcast as public service announcements, Baptists cannot be identified on the air as sponsors of the series. Pons reports, however, that stations running the series have received numerous calls from viewers inquiring about its origin. The series' nationwide exposure has given Baptists around the country a new way to introduce and explain their faith.

A Southern Baptist Radio and Television Commission team filmed "Dimension Humana" in Buenos Aires and Mendoza. The SBC Foreign Mission Board provided funds for production.

Missionary media consultant Alan Compton handled post-production at RTVC headquarters in Fort Worth, Texas. The commission has requested permission from Argentine Baptists to broadcast "Dimension Humana" on Spanish-language television stations in the United States.

The Argentine convention plans to promote a correspondence course related to the series with local churches inviting course participants to worship services.



Central Hills pavilion

A total of 91 men and boys from First Baptist Church Aberdeen, including one from Friendship, Aberdeen, built this pavilion at Central Hills Baptist Retreat over the last weekend. Unable to take a mission trip to Puerto Rico because of labor problems in that country, the Aberdeen men were persuaded by Ferrell Cork, their pastor, to build the pavilion for the Royal Ambassador boys, instead. In explaining the missionary purposes of the retreat, Cork told them, "In the long run, we may send missionaries to Puerto Rico rather than sending workers." More pictures are on page 2. (Tim Nicholas photos).

## Church schools challenge unemployment compensation

By Stan Haste

WASHINGTON, (BP)—In a case complicated by suits and counter-suits involving several Christian schools in California and the state and federal governments, the U.S. Supreme Court agreed to decide if a lower federal tribunal erred when it held earlier this year that church-related schools are exempt from federal and state laws governing unemployment compensation.

Three California churches which run Christian schools, including Scott Memorial Baptist Church in San Diego, took both the state and federal governments to court after unemployment compensation laws were applied to the church-related institu-

tions. The Long Beach congregation's pastor is the author and conservative activist Tim LaHaye. The churches were joined in their suit by two associations of Christian schools, based in San Diego and Castro Valley, Calif.

Last April a U.S. District Court in California ruled for the schools, holding that the laws as applied excessively entangled state officials in church affairs.

Federal and state laws in California exempt churches, conventions and associations of churches, and separately formed corporations set up by churches from paying unemployment compensation taxes. Such exemptions do not apply, however, to religious schools not affiliated with a church or

a convention or association of churches.

In a related case, the high court heard oral arguments that Old Order Amish employers should not be forced to pay Social Security taxes for their employees. Such action, argued the small sect's attorney, amounts to sin in the view of the Amish. Attorney Francis X. Caiizza argued further that because the Amish take care of their own aged members, they have no need for Social Security benefits.

The federal government argued on the other side that it has a "legitimate state interest" in requiring the uniform application of the Social Security law.

(Haste writes for the Baptist Joint Committee.)

Four-year-old Amy Nash knows what missionaries do: "Move."

The call to missions has caused her parents and baby brother Ben to move from Starkville to New Orleans. In December, the family will move to Pine Mountain, Ga., for missionary orientation. Then, early in 1982, the four will move to Nalerigu, Ghana, where dad, Ben Nash, II, will be a missionary physician for the Baptist hospital there.

Ben and Sandra Nash—and Amy and little Ben—are headed for foreign mission service. They were recently commissioned by the Southern Baptist Foreign Mission Board and will be commissioned by their church, First Baptist of Starkville, Sunday morning, Nov. 22.

Their commitment to mission service comes from a combination of events. For instance, Sandra, for a couple of years, pulled volunteer mission information out of the trash can so her husband could see it. And they saw peace in the hearts of another missionary couple who happened to be in Starkville.

Ben and Sandra Nash grew up in the

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## President's address

## Mississippi Baptists in God's human network

By Brooks Wester  
Philippians 2:10-11  
Acts 9:1-20

I am more firmly convinced each day that the writing of history is the recording of the actions of the eternal God in the affairs of the human family as we inexorably approach that time when the divinely inspired vision of the apostle Paul that speaks of an hour—"That at the name of Jesus every knee should bow"—and that every tongue should

### Yates is new MBC president

James Yates, pastor of First Baptist Church, Yazoo City, was elected by acclamation as president of the Mississippi Baptist Convention Tuesday.

Yates, who recently celebrated his 20th year as pastor in Yazoo City, succeeds Brooks Wester, pastor of First Baptist Church, Hattiesburg, who declined a traditional second one year term as president.

Wester explained in an aside from his presidential message Monday that a \$1.2 million expansion program at his church in Hattiesburg prevents him from giving the office the time it needs.

Yates, who was to preach the convention sermon Tuesday evening, was chairman of the convention order of business committee, and is outgoing president of the Mississippi Baptist Convention Board.

confess that Jesus Christ is Lord, to the glory of God the father," will be fulfilled.

I am also more firmly convinced each day that God always has wanted to use a human network to get the message of the Lordship of Jesus Christ to every person on earth so that every person may joyfully be a part of the bowing and confessing Paul foresaw.

The experience of the apostle, when he was still Saul of Tarsus, serves to clearly illustrate God's use of other persons to bring a man to the point of bowing at the name of Jesus and confessing him as Lord.

Halford Luccock, in his book "The Acts of The Apostles In Present Day Preaching," has said, "One of the many fascinating aspects of the conversion of Paul is the extent to which we can see the network of human lives behind the great result of that personality turned in a new direction. It is one of the most striking instances of the truth that in the background of every great human event there is an intricate weaving of other lives. We can easily see the shining event; we do not always or often glimpse the personal channels along which came the influences contributing to the total result."

When one carefully observes the human network in the conversion of Saul of Tarsus, there are seen the people who led the blinded man to Damascus; Judas, in whose house he found shelter; Ananias, who came with brotherly hands of help; the unnamed disciples among whom he spent "certain days." Each one played an important role in the total event. To quote Dr. Luccock again, "How dif-

ferent the story of Paul might have been without these people, some of them obscure, who helped the vision become the continuing reality of his life. It is sobering to remember that often when a life of great potentialities fails to fulfill them, it is not the vision which is lacking, not the shining of the light of God, but the human network, the touch of other lives at a critical time. In the outstretched hand of Ananias lay the future of Saul of Tarsus and his service to Christ. It was a creative handclasp. Ananias' word "brother" was a word of authentic magic; it was the "open sesame" to a new world for Saul, and for the Christian church.

Since God does use human instruments to bring people to faith and growth in Christ, Dr. Luccock's sobering question, "Are we a real part of any human network over which others may pass from an old life to a new one?", presses itself upon us as Mississippi Baptists at every level of our existence.

Every member of every local Mississippi Baptist Convention congregation should probe his personal piety and search his spiritual commitment with this sobering question.

It is great, and good, for us to speak vigorously and often of the "Bold Mission Thrust" of Southern Baptists, but, when "Bold Mission Thrust" does not happen in the local church it does not happen at any point between there and the uttermost part of the earth.

No doubt my conviction about the place of the local

church is the source of my distress when I hear of any one of our churches being torn by strife.

Some of our churches are experiencing strife on the level of members with other members within the body of believers. Others are experiencing strife between the sheep and the shepherd.

In every instance of the fracturing of the fellowship of a body of believers it is safe to say that the clearly delineated instructions of Christ on the subject of healing broken relationships that are found in Matthew 18:15-20 have not been faithfully followed.

Of deep concern to me is the fact that when the church is involved in strife it is seldom a part of God's network for the saving of the lost and of building up the saved.

As Dr. Luccock said, "How different the story of Paul might have been without the people" whom God used in those early hours of his conversion. The same can be said about the people in our churches.

Only God knows how many promising lives have been lost to the Kingdom of Christ by the unchristian behavior in church affairs of otherwise upstanding people bearing the name Christian.

And, further, only God knows how many promising churches have been stunted in growth and usefulness because of internal strife. I would ask every church, pastor, and people, to soberly ask himself, "Will our action in any situation strengthen, or weaken, our part in God's network of bringing our community, and our world to the feet of

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## Fundamentals of Baptist faith will be examined

The Mississippi Baptist Evangelism Conference will take place Feb. 1-3, at First Baptist Church, Vicksburg.

This annual preaching and Bible teaching program will feature as its theme, "Sin—the Tragedy of Humanity."

The program begins at 6:30 p.m., Feb. 1. Harper Shannon, pastor of Huffman Baptist Church, Birmingham, Ala., will begin the Bible studies with "The Church: Purposed in the Heart of God," based on Hebrews 12:22-23.

Jess Moody, pastor of First Baptist Church, Van Nuys, Calif., will preach that night on "Separation from God: Now and Forever."

The next morning, the Bible study, again by Shannon, will be from Ephesians 2:19-22 and called "The Church: Multiplied by the Spirit."

Moody will preach at that morning session, which begins at 8:30, on "Who is Jesus Christ?"

The afternoon session, Tuesday, begins at 1:30 p.m. Shannon takes Ephesians 4:21 and preaches on the title,

"The Church: Giving Glory to God."

Ray Robbins, currently on the faculty of Mississippi College, will preach on "Showing forth his Salvation."

A special time of community visitation and witnessing is planned for the late afternoon on Tuesday. Then the evening session is set to begin at 6:45 p.m.

Malcolm Tolbert, professor of New Testament at Southeastern Seminary, will lead the evening Bible study on "The Church: Its Nature and De-

stiny," using Ephesians 5:26-27 as text.

Two messages that evening will be by James Draper, pastor of First Baptist Church, Euless, Tex., and Bill Hogue, director of the Southern Baptist Home Mission Board's Evangelism Section.

Draper will preach on "Evangelism and the Lord's Return," and Hogue's topic will be "By all Means, through all Churches, Now."

The final session will begin at 8:45

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## Middlesboro church booted from Kentucky association

MIDDLESBORO, Ky. (BP)—First Baptist Church of Middlesboro has been disfellowshipped by the Bell Baptist Association.

The action came during the association's annual meeting Oct. 16, and culminated a year-long deliberation over a policy of the Middlesboro congregation that receives as members those of other faiths without regard to mode of baptism.

Pastor John Pennington and other messengers from the church attended the first session of the annual meeting.

answering the roll call of messengers. However, a motion was made and passed that messengers from all churches but Middlesboro First Church be seated.

In a subsequent action, the credentials committee presented a recommendation that the Bell Association of Baptists disassociates itself from the First Baptist Church of Middlesboro until such time as that congregation elects to realign itself with the doctrinal stance of member churches of the Bell Association of Baptists."

In the same motion, messengers committed themselves to continued prayer for the church and for the day when unity and harmony between the association and the church may return.

Both parts of the motion were adopted.

Pastor Pennington, in a statement to the association, said he does not believe the church has strayed from Baptist principles in their membership policy. "Our policy is that we receive as members any Christian who has received believers' baptism, regardless of mode," he said, adding that "our Baptist forefathers in England stressed

'believers' baptism rather than the mode.'

Pennington said the church does not "sprinkle or pour" and "shall continue to immerse all requesting baptism."

The difference surfaced in the 1980 annual meeting, and the credentials committee, headed by Wayne Morgan, pastor of Bethlehem Baptist Church of Middlesboro, was charged with investigating allegations of doctrinal deviation by First Church.

A meeting was held, and it was reported the First Church had adopted a policy whereby a person could seek membership in the church upon previous baptism, regardless of mode.

The report was heard in the November 1980 meeting of the association's executive committee, but action was postponed until the 1981 annual meeting.

Jim Cox, pastor of West Pineville Baptist Church and associational moderator, declined to comment, saying he did not want to further irritate the situation. He added there are no ill feelings toward First Church or Pennington, but that the action was felt necessary because the church refused to change its policies which were in direct conflict with the doctrinal position of the association.



These are the Nashes, headed for Ghana as foreign missionaries. They are Ben and Sandra, and Amy and Ben. III. The story of their route to mission service is told in this issue.

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In every instance of the fracturing of the fellowship of a body of believers it is safe to say that the clearly delineated instructions of Christ on the subject of healing broken relationships that are found in Matthew 18:15-20 have not been faithfully followed.

Of deep concern to me is the fact that when the church is involved in strife it is seldom a part of God's network for the saving of the lost and of building up the saved.

As Dr. Luccock said, "How different the story of Paul might have been without the people" whom God used in those early hours of his conversion. The same can be said about the people in our churches.

Only God knows how many promising lives have been lost to the Kingdom of Christ by the unchristian behavior in church affairs of otherwise upstanding people bearing the name Christian.

And, further, only God knows how many promising churches have been stunted in growth and usefulness because of internal strife. I would ask every church, pastor, and people, to soberly ask himself, "Will our action in any situation strengthen, or weaken, our part in God's network of bringing our community, and our world to the feet of

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# Mississippi Baptists in God's human network

(Continued from page 1)

Jesus?"

Beyond the local church we Baptists have devised those other parts of the human network that God has been effectively using to reach people for Christ in our associations, our state, our nation, and the world. Every person in our structures at every level should honestly appraise his work in the glaring light of that sobering question, "Are we a real part in our personal lives, and our functioning in our work, of God's human network over which others may pass from an old life to a new one?"

Mississippi Baptists are attempting to strengthen and lengthen God's network through every part of our structure. Our support of our three colleges is a clear demonstration of our commitment to helping our young become the best trained people possible. We want them to be a part of God's human network while on campus, and forever after wherever God may place them.

Every administrator, trustee, and faculty member should function daily in the light of his responsibility to God for being a part of His network for bringing all men under the Lordship of Jesus Christ.

As a part of Mississippi Baptists' attempting to lengthen their part in God's network, we have entered into "Partnership in Missions" agreements with California Baptists in the United States, and with the Baptists of three nations in South America: Paraguay, Uruguay and Argentina.

I have been very gratified by the reports of some of the results of our partnership with our brethren in California. New church buildings have been constructed by Mississippi Baptists families using vacation from work time to travel and labor alongside the dedicated members of small congregations in California.

It has been a source of rejoicing for me to hear of people being won to faith in our Lord and uniting with the local church as a result of the witness of Mississippi Baptists in evangelistic outreach in the state of California.

For this dream to become reality, more and more people from our churches and associations in Mississippi must link hearts and hands with our brethren in California in working toward that time when every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

The further challenge of strengthening and lengthening Mississippi Baptists' place in God's human network over which he can bring people to faith in Christ is present in our partnership with the Baptists of Paraguay, Uruguay, and Argentina. Allow me to briefly summarize what was one of the most physically exhausting, and yet spiritually exhilarating, two weeks of my life.

Dr. and Mrs. Kelly, Miss Marjean Patterson, Don McGregor, Paul Harrell, and Jason Carlisle left Jackson on March 7, and travelled to Asuncion, Paraguay. There they visited with the missionaries and national leaders of the Baptists of Paraguay. They observed the need for partnership assistance in medical services, as the Baptist hospital is a powerful witness for Christ in Asuncion. Their churches can use skills in educational and musical ministries as well as evangelistic outreach through visitation. There are also needs for all kinds of skills in construction.

At the next stop on Tuesday, March 10, Dr. James Yates and I joined the group in Montevideo, Uruguay. We also met with the Southern Baptist missionaries and the national leaders for lengthy sessions.

Uruguay is a nation with religious freedom that in practice is freedom from religion. Secular materialism is the real religion of much of the population of that lovely nation. Yet, Baptists are growing in their impact on society as they

witness through their churches, the seminary, and a radio ministry. They, too, need assistance with the same skills needed in Paraguay.

On Thursday we flew from Montevideo to Buenos Aires, Argentina. Missionaries met us and took us to the Baptists' International Seminary in that great city of more than 10 million people.

For two days the leaders shared with us concerning their 100 year history, where they believe they now are in the development of their dream to win Argentina for Christ, and something of their strategies for achieving their dreams.

The missionaries told us that our meeting was the first time to their knowledge that Argentine Baptists had ever taken such a searching look at themselves.

Perhaps their greatest need from Mississippi Baptists is our prayer power and personnel to come over and help them break out of a psychological barrier that confines most of their congregations to a membership of 30 to 60 people. They are in great need of pastoral leadership, educational training, and musical development.

The people in the churches of these three nations are very warm hearted in their faith and responsive to any suggestion that might help them reach people for Christ. The dedication of their laity is an inspiration to observe.

How can we get involved you ask? Carefully through out procedures agreed upon by the leaders and missionaries of the three countries, the Foreign Mission Board, and those of us who represented you last March, are to be used in helping you get involved.

The people of the churches in each country will prayerfully decide upon the most needed work to be done in their church. They present their request to their association for evaluation and recommendation to their Convention, and the missionary family.

Following prayerful evaluation, the requests are sent to the Foreign Mission Board, and from the Board to Mississippi Baptist Convention, and in turn to our associations and churches. You have been reading of some of those requests in the *Baptist Record*.

From our side, the same procedure is followed back through those same lines of communication. As an example: A member of your church is impressed to offer himself to participate in rebuilding an earthquake-destroyed church building in San Juan Province of Argentina.

The person should share that impression with the church and association and with the coordinator of our partnership in Mississippi, Rev. Jason Carlisle in our Baptist Building. In turn, the information is sent through the Foreign Mission Board to the mission in Argentina, and from them to the leaders of the Province and on to the church that first made the request. In this way there will be no surprises anywhere along the way.

Mississippi Baptists—we are a part of God's human network over which others may pass from an old life to a new one, and we must keep that network strong and growing in our individual lives, our local churches, our associations, and our convention.

We are at a time when God has given us great opportunity to reach out to others in our state, California, and three other nations, that the people may know the name of Jesus and with their tongues confess that he is Lord.

When Jesus was born in Bethlehem he began a search for the souls of men that shall not end until the Kingdoms of this world shall become the Kingdom of our Christ and we are privileged to be a part of his search today.

Let us determine we will not falter in our keeping of the trust he has placed in us. Let us in deed and in truth be a part of God's human network for helping the world to know Jesus Christ is Lord, to the glory of God the Father.

## Executive Committee names Stevens, votes disaster aid

A replacement for Mrs. Clyde Nettles in the Convention Board business office, the selection of sites for the annual Evangelism-Bible conferences for 1983 and 1984, and approval of disaster aid for the hurricane victims of Los Mochis, Mexico, were items of business handled by the board's Executive Committee as it met just prior to the pre-convention board meeting.

The specific date for Mrs. Nettles' retirement has not been set, but Bettie Stevens of Jacksonville, Fla., was named to begin work on Dec. 1 in order to begin to learn the board's financial operation. Mrs. Nettles works in accounting.

California Baptists moved into Los Mochis in the state of Sinaloa in Mexico with disaster relief immediately after Hurricane Lydia struck there. The California convention asked Mississippi for immediate financial assistance, and this was authorized by a telephone poll of the Executive Committee. The action at this meeting confirmed that poll.

Another telephone poll that was confirmed was one to advance the Brotherhood Department \$25,000 for the construction of a pavilion at Central Hills Baptist Retreat. The pavilion was built by volunteer labor furnished by men of First Baptist Church, Aberdeen.

The \$25,000 will be returned to the

Convention Board through fund drives projected by Royal Ambassadors.

The Evangelism-Bible Conference for 1983 will be held at First Baptist Church, Starkville; and the 1984 conference will be at First Baptist Church, Gulfport. Already chosen was the 1982 site at First Baptist Church, Vicksburg.

The coast area is being accented during 1984 because of a Foreign Mission Board meeting and commissioning service to be held there in April of that year.

Properties for ministerial housing at William Carey College were deeded to the college by the Board of Ministerial Education. The Executive Committee approved the sale of the properties, authorized earlier by poll, in order that the proceeds from the sale can be used to renovate Johnson Hall, on the campus, into efficiency apartments.

The Executive Committee joined the Business Advisory Committee on three matters. The two bodies are opposing a zoning change for the Kitewake property in Pass Christian. The change would make a part of the property available for single-family only residences instead of multi-family residences as it now is. An option has been taken on the property with the view of establishing a mission of First Baptist Church, Long Beach, on a part

of the property. The portion of the property that lies along Highway 90 has a commercial zoning. The opposition to the zoning change supports those holding the option on the property.

Another action authorized changing the telephone system at the Baptist Building at the request of the telephone company. While the present system is relatively new, it has not worked out satisfactorily from the telephone company standpoint.

The third item was the agreement to ask attorneys to make necessary clarification on a rental agreement for apartments at Gulfshore Baptist Assembly. The apartments would be available at times other than summer for senior adults for period of one month or more.

The committee also authorized the spending of \$6,069 for repairs on the motor of the tractor that pulls the convention's disaster van. The tractor was not new when it was purchased. The money will come from disaster relief funds.

Miss Stevens now works for the Florida Baptist Convention in the business office. She has also worked for Gulf Federal Savings and Loan Association and has a certificate in computer programming from the Computer Languages Corporation of Jacksonville, Fla.

The special interest sessions are to be on "Fundamentals of our Faith," each to be led by a Bible scholar. These "fundamentals" include: evangelism, the Bible, creation, the Holy Spirit, the atonement, election, Jesus Christ, and the church.

Opportunities will be given to participants to attend any two special interest conferences during the program, one at 9:45 a.m., on the 2nd; and one at 2:15 that afternoon.

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# House churches catch on in blue collar home area

By Jerilynn Armstrong

FORT WORTH, Texas (BP)—The sanctuary is the living room of a rented house with folding chairs for pews. Members come dressed casually in jeans and slacks. The atmosphere is informal and friendly among the 40 people gathered to worship.

This is not a scene from a pioneer mission area, but is within walking distance of Southwestern Baptist Theological Seminary.

About three years ago Gambrell Street Baptist Church, one block east of the seminary, launched a mission

effort to reach families in their community. This house church ministry tries to reach individuals "turned off" by the traditional church.

"Gambrell Street is seen by the community as a white collar, professional church and we are sitting in the midst of a working class neighborhood which responds better to small, informal gatherings," said Gambrell Street pastor Joel Gregory.

"Our church has been able to share the gospel with many of our neighbors but because of cultural and socio-economic reasons few became regular

members. For our congregation, the house church ministry gave us the opportunity to congregationalize these individuals."

Tim Lewis, a student at Southwestern, is liaison on the church staff and coordinates the three house churches. A fourth is to begin soon.

"Our study and research seems to indicate that 50 is the leveling off point in this type of congregation so we hope that within the year several house churches will be able to split and start new ones," Lewis said. "In this program the aim is not to get big but to remain a small, loving fellowship and hopefully start other congregations."

To begin a new church two or three families form a core group then meet regularly for six weeks of training. Their tithes are used to rent a home in the neighborhood they will serve. Many of the core families have been seminary students.

"Gambrell Street has given the house churches tremendous freedom with only minor supervision," Lewis said. "The house churches are autonomous congregations with a separate budget and monthly contributions to the Cooperative Program and associational missions."

Lewis and the house church pastors agree that at times the work is difficult but very rewarding.

"I believe my congregation of 50 is as much work as a church of 300," said Jim Perkins, pastor of Parkway Baptist House Church. "My people rely on me not just to preach but also to help them find housing, move them and at times buy food and clothing."

"I have the unique opportunity of sharing intimately in the lives of my members and hopefully reaching individuals not drawn to the traditional worship service."

Church member George Hogan agrees: "Coming to Parkway House Church is like coming to a family reunion every week. Everyone knows each other and actively participates in the service. If it wasn't for this house church my family and I would be sleeping in on Sunday mornings."



## 25 years of missionary service

Four missionaries in the South Brazil Mission were given pins for 25 years' service in Brazil at the annual meeting noting Southern Baptists' 100 years of uninterrupted witness there. The four are (left to right) Mattie Lou Bible, Arkansas; Jerry and William Ichter, Louisiana and Pennsylvania respectively; and Shirley Jackson, Mississippi. Miss Bible is a student worker; Mrs. Ichter, a piano teacher and church music director; Mr. Ichter, director of the convention music development and lay volunteer coordinator for the mission; and Miss Jackson, mission bookkeeper and secretary. (FMB) Photo by James Kirk.

## Ethel Church takes giant steps in mission endeavor

By Levon Moore

Ethel Baptist Church, Attala Association, has made great strides in its mission endeavor in recent years.

Within the last four years the church has increased mission giving over 500%. Of this amount 95% or more has been given through Southern Baptist channels.

The church gave \$10,875 to missions this past year. This amount is 26.4% of its gross receipts.

The church, during the 1980-81 year, went into partnership with the Polish Baptist Church of Our Saviour in Cleveland, Ohio. Ethel Church was the first church in the Attala Association to lead out in the "Partners in Pioneer Missions" program begun by Levon Moore, associational missions director. Members gave over \$1600 to the Ohio church during the year and will continue support during the coming year.

Members sponsored one of their Acents in the Sojourner mission program this past summer. Beth Sartain was supported by the church and served at the Joy Fellowship Center, Houston, Texas, under direction of the Home Mission Board.

Each special mission cause has been emphasized and the response has been

good.

Even in the local church God has blessed their mission work, as 40 people have been baptized into Ethel Church fellowship during the past four years.

Under the leadership of Pastor Reed Dicken, Jr., Bold Missions is a reality to the people in Ethel Church.

Levon Moore is director of missions for Attala Association.

## Pearl River publishes its history

The Pearl River Baptist Association in Pearl River County has just released its first published history, YE SHALL BE WITNESSES. It begins with the association's organization in 1857 as the Hobolochitto Baptist Association and runs through 1980.

The theme is that of missions. One chapter "Go Ye . . ." begins with the appointment of the association's first missionary in 1867 and relates its subsequent efforts to keep a missionary on the field in this part of Mississippi that state missions had not yet touched. It was these efforts that eventually led the association into the state convention in 1899.

Besides the text itself, the book contains brief histories of all 32 churches and one mission in the association, 19 pages of pictures, and two historical tables, one of which contains the names of all churches that ever belonged to the association and the dates of membership. Also included is a map of the association.

The history was written by Laura Evans, while the cover, a pen and ink drawing, was done by Margaret Dawson.

The association, to cover the cost of printing, is selling the books at \$6.00 per copy. "A book like this would usually cost more than this," said Mrs. Evelyn Lee, chairman of the History Committee, "but we priced it so that more people will be able to buy one." Copies of the history may be ordered from the Pearl River Baptist Association, Box 12, Carriere, MS 39046. One dollar should be added to cover the cost of packaging and mailing.

## BSU at State celebrates birthday

The Baptist Student Union of Mississippi State University held a birthday celebration on Homecoming Day, October 17, 1981.

The BSU program at Mississippi State was started in the school year of 1925-26 but it did not have a president until 1928-29 when Owen Cooper of Yazoo City served in that position. The BSU center located on East Lee Boulevard was dedicated on November 19, 1961.

The program highlights included Ivan Miles, second BSU President; Frank Horton, former MSU-BSU director 1960-1963; Jerry Merriman, former MSU-BSU director for 1969-1975, now state director of student work; and Earl Kelly, executive secretary, Mississippi Baptist Convention Board.

The birthday celebration featured an alumni luncheon, a buffet and a hayride.

## "Oldest BSU member alive" hurt on way to campus

Dewey Knight, 83, faithfully attends the BSU Morning Watch at Jones County Junior College, reports John F. Sumner, Jr., BSU director. "Knight is known and loved by students on campus," he said. "He was employed by the college for 20 years."

Recently, after Morning Watch, as Knight was on his usual morning trip to the campus, he fell and broke his shoulder. "He is recuperating and we hope will soon be back in Morning Watch," Sumner said. "He is an inspiration to us at the BSU."



Dewey Knight

## Midwestern trustees approve sabbaticals

KANSAS CITY, Mo. (BP)—Midwestern Baptist Theological Seminary trustees approved sabbatical leaves, promotions and a tenure appointment at their semi-annual meeting.

G. Temp Sparkman was promoted as professor of religious education and church administration, effective Jan. 1, 1982. Sparkman has been a Midwestern professor since 1972. He had been associate professor of religious education and church administration for a number of years.

Tenure was granted to F. William Ratliff Jr., assistant professor of philosophy of religion and theology.

The trustees elected Samuel E. Valentine, instructor in Hebrew since 1979, as assistant professor of Old Testament and Hebrew, with a three-year contract.

Six-month sabbatical leaves were granted V. Lavell Seats, dean of students, registrar and professor of missions, and William B. Coble, professor of New Testament and Greek. Seats' sabbatical is effective July 1-Dec. 31, 1983; Coble's, Jan. 1-July 31, 1983.

In financial matters, the trustees received the 1980-81 audit, revised the 1981-82 operating budget and gave preliminary approval to a business and financial plan and an investment procedure plan with the understanding that these will be presented for final adoption at the annual meeting in April 1982.

Worldwide giving to SBC jumps 16.9%

NASHVILLE, Tenn. (BP)—Undesignated giving to worldwide Southern Baptist causes jumped 16.9 percent in October, the first month of the 1981-82 fiscal year.

October's receipts were \$6,837,811, up almost a million dollars over October 1980.

Designated receipts, which fluctuate widely during the year, were down 46.5 percent to \$966,854 for October.

Combined, designated and undesignated receipts were \$7,804,665, up \$146,472 or 1.9 percent over October 1980.

Worship services of the church have been telecast for almost 20 years. The last broadcast was Nov. 8.

Jewells Mayeau, general manager of the ABC affiliate Channel 2, said the decision was made to drop the one-hour worship service so the station could carry an expanded Issues and Answers program. David Brinkley, the newscaster who just left NBC to join ABC, will host the news show.

"This program (Issues and Answers) will be one of the most important of the week," Mayeau said. "Brinkley will be talking with some of the most important people in Washington—and in the world. This show will make news."

"This is not a complete cancellation," Mayeau said. "As we told the First Baptist Church people, after we have a regional meeting with ABC, we will search for a new time and new program ideas."

Mayeau said WBRC does not carry any other religious program, explaining, "We cannot take care of the requests. We would not have any time left if we sold time like that."

He said that the telecast of the First Baptist Church worship was considered free time.

Keith Chandler, television director for First Baptist, said the church furnished its own three color cameras and "the other necessary sophisticated equipment" worth about \$250,000, and all personnel for the broadcast at the church and paid WBRC \$650 per month.

"For 20 years, First Baptist Church has served the community of Baton Rouge through telecasting a worship service. They have paid the expense and have never sought other funds from the viewers or anyone else," Pastor Perry Webb, Jr., said.

"We feel an obligation to the many people who cannot, or will not, attend

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## Editorials

### Baptists and Communists . . .

### No mixing in Russia

Communists and Baptists don't mix in Russia.

As preparations have been made for four Russian Baptists to visit Mississippi this month, there have been a few who have claimed that they are Communists and agents of the KGB, a Russian police operation. Such a concept is far-fetched, for the Communists and the Baptists in Russia are mutually exclusive.

A Communist cannot be a member of a Baptist church in Russia, and a member of a religious organization of any sort cannot be a member of the Communist party.

There are indeed two groups of Baptists in Russia. Russian law requires all religious groups to register with the government, and one group has done this. They feel they can do a better job of witnessing if they are not required to carry on their activities secretly. Another group of Baptists has refused to register, and it has been forced underground. Acknowledging the fierce spirit of independence among Baptists, we can understand the desire of the unregistered group to refuse to submit to regimentation. Their illegal status, however, affects their ability to communicate effectively. They cannot hold public meetings. The other group can.

For years there have been those who have complained that members of the registered group are not true Baptists, or they would not register. On the other hand, the registered Baptists say they may as well be practical about the matter. Though registration is a distasteful concept, it does allow open

meetings.

Perhaps the foremost spokesman for the unregistered Baptists is Georgi Vins. He spent many years in prison for his religious activities, and it was not until 1979 that he became part of a prisoner exchange between Russia and the United States; and he came to this country. He spoke at the Southern Baptist Convention in Houston in 1979.

Those Baptists coming to Mississippi later this month are among the leading spokesmen for the registered group. They are Michael Zhidkov, Moscow pastor for 20 years and vice-president of the Baptist Union; Alexei Bichkov, general secretary of the All Union Council of Evangelical Christians-Baptists; and Jakov Doukhonchenko, the superintendent of the Baptists of the Ukraine. They will be accompanied by an interpreter of the International Department of the All Union Council named Eugene Rousski. Doukhonchenko does not speak English.

All four of these men attended the Baptist World Congress in Toronto in July of 1980 as delegates from Russia, so any rumor that one of them was refused credentials can be put to rest.

Vins was at the Congress, though he no longer lives in Russia. He was not allowed to appear on the program, as he requested. The program was printed before his request, and BWA policy does not allow deviation from the printed program, a spokesman said.

Vins was given press credentials to cover the congress and was present at a press conference in the congress hall for the new president, Duke McCall.

Reinhold Kerstan, associate secretary for the Baptist World Alliance, told

the Baptist Record last week that there are 5,000 registered Baptist churches in Russia. Of these, 2,000 are in the Ukraine. There are known to be at least 545,000 members of these churches, making Russia the nation with the second largest concentration of Baptists in the world. Kerstan said the actual figure of those identified with the registered churches might be from 2 million to 2½ million people.

Two-thirds of the Baptists in Europe are in socialist countries, he said.

The Russian Baptists will arrive in the United States on Nov. 14 and fill a number of speaking engagements on Sunday. Bichkov will speak at First Baptist Church, Yazoo City, in the morning and at Parkway Baptist Church, Jackson, in the evening. On Monday the entire group will visit the Baptist Building in Jackson for discussion with the Convention Board staff and appear on the program of the Hinds-Madison Association Pastors' Conference at noon. Bichkov will leave Mississippi that day.

The others of the group will remain in the state until Wednesday. On Sunday Zhidkov will speak at Alta Woods Baptist Church, Jackson, in the morning and at First Baptist Church, Hattiesburg, in the evening. On Monday evening he will speak at an associational mass meeting in Greene Association. On Tuesday he will visit Mississippi College during the morning and be at First Baptist Church, Starkville, where he will speak and participate in a period of fellowship on Tuesday evening.

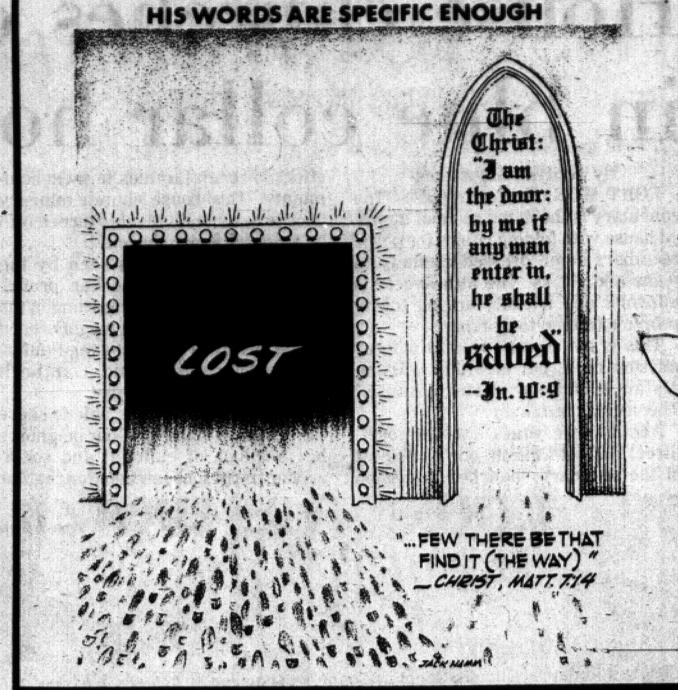
Doukhonchenko will be at First Baptist Church, Tupelo, on Sunday morning and at Broadmoor Baptist Church, Jackson, on Sunday evening. On Monday evening he will be at First Baptist Church, Canton, and at Mississippi College on Tuesday morning. He will speak and participate in fellowship period on Tuesday evening at First Baptist Church, Columbus.

Following their arrival in Jackson on Nov. 14 all of the Russians will go to the home of Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, for a period of relaxation. Doukhonchenko and Rousski will spend the night there. The Russian Baptists will be in the United States to attend a Baptist World Alliance Executive Committee meeting Nov. 22-24 and are making selected visits in the States in connection with that meeting.

These are fellow Baptists serving the Lord in a land that seems strange to us. It is unlikely that we will ever be called on to serve in similar circumstances, but it is not beyond the realm of possibility.

At any rate, let's make them welcome. They deserve our goodwill and our best wishes. We will want to pray for them as they return to their own land to witness under difficult circumstances.

On a recent occasion Bichkov was speaking at the Baptist seminary in Ruschlikon, Switzerland. A student asked him what Russian Baptists are going to do after Brezhnev dies. Bichkov answered that Russian Baptists didn't ask what they are going to do after Khrushchev died. "The future belongs to Jesus Christ," he said. "That is the hope of Russian Baptists."



### Faces And Places

By Anne Washburn McWilliams

#### First Friday Fellowship

A lot of people in Bolivar County and roundabout know Eleanor Hester and have been reading her columns (by Ellen Orr) for 35 years in Delta Farm Press and the Bolivar Commercial. They're funny (she's the Erma Bombeck of the farm). I first met her at a press women's workshop and didn't know until some time later that one of her sisters (Orlene) is Mrs. Roy McGlamery of Memphis, a former missionary to Colombia and Gaza (which of course makes Eleanor the aunt of Orlene's daughter, Mrs. Van Williams, missionary to India).

Her husband, T. A. Hester, farms and directs an agricultural engineering firm that does business "from the Mississippi to the Zambezi." Consequently, the Hesters have lived in Puerto Rico and 19 or so places in Mississippi, but for ages have lived west of Shelby on Honey Bayou Road. They are charter members of the Bellevue Baptist Church, Shelby.

Every month women of Honey Bayou vicinity meet at Eleanor's house for First Friday Fellowship. About 1975, when Eleanor had a serious illness, she realized she'd like to get to know her neighbors better, so she invited them over one afternoon for ice cream and fellowship. From that evolved a Bible study, which she led at first. Then she began to make assignments.

Not long ago, I was in Shelby and wanted to know more about the Friday Fellowship, so I drove out to Eleanor's blue house on the bayou. From her living room window I could see, across a narrow sun deck, a bayou at the foot of a slope, and a grove of cypress trees. "Right down there is a good fishing hole," she said. "I think W. D. would like it. Our church has picnics there, and in August the Rotary Club has a fishing rodeo for children."

Three of the Friday Fellowship members came—Lou Etta Lillard, Lola Millican (everybody calls her Mrs. Ben), and Vivian Threet, but a fourth, Gossie Johnson, couldn't come.



Lou Etta, Eleanor (standing), Lola, and Vivian.

mittie on Public Relations. Southern Baptists began to participate in that Joint Conference Committee's work in 1939. The case you mention was decided overwhelmingly in favor of Vash-ti McCallum with only one or two justices voting contrary to the decision.

The reason for the decision seemed to be that even though the school periods in question were supposed to be established for voluntary attendance for religious instruction by various religious entities, it was still a time established by the school from out of the school's time responsibility. Being set aside from school time and held on the school property pretty well seemed to make it school sponsored or at least school approved. The question in my mind is why would we want to ask the school to allow us to do something during its time and on its property that we should be doing in our own homes and through our own church-sponsored religious education efforts on Sunday. At any rate, this serves to point up the fact that questions concerning governmental establishment of religion have been being asked for more years than many can remember.—Editor.

### Guest opinion . . .

### Why not a pastor replacement committee?

By W. Levon Moore

When a church loses its pastor, one of the first things done is to elect a Pastor Search Committee. I am suggesting that our churches establish a Pastor Replacement Committee.

If you think that sounds like a good prospect, please read on. This may not be exactly what you had in mind.

This is not a suggested plan for getting rid of a pastor. In fact, it is suggested only for those churches that would like to keep the present pastor.

If your pastor is doing a great job, your people are happy with him, and you would regret losing him, then your church needs a Pastor Replacement Committee.

Here is how it works. The committee makes a survey of other pastors whom the church would consider calling in

the event the present pastor should resign. They find out how much salary and benefits these pastors are receiving. Because the expectations of the committee are high, it is most likely that the salaries of those whom they consider will be much higher than their own church is paying.

After that comparison is made, the committee will take that cost, add it to the cost of moving a new pastor to the field and the cost of re-working the pastorum before a new pastor comes (new carpet, new drapes, new washer and dryer, etc.), then add the cost of two receptions, one reception and gift for the departing pastor and one for the new pastor, add the cost of updating the pastor's study, for the church wouldn't want a new pastor to come into the present study without paint-

ing, adding new drapes, new shelves, and perhaps even a new desk and chair. The chances are that the kind of pastor you would expect to get to replace the one you have is being provided a generous retirement program, good hospital allowance, and other benefits.

The real purpose of the Pastor Replacement Committee would be to determine how much it would cost your church to replace the fine pastor you have. In all probability, a considerable amount of money would be involved.

Now the secret of success for this committee's work is for your church to do all those things for your present pastor which would have to be done to get a new one—increase the salary and benefits, upgrade the pastorum and study, add to retirement and medical benefits, and make all the commit-

ments to him which you would make to a new pastor.

If your church will do this and show to your present pastor all the love, kindness, and appreciation you would express to a new pastor, in all probability you will never need to fear losing the excellent pastor you have. He will be happy and will become an even better pastor, and your church will save money, emotional strain, and the difficulties involved in making a pastoral change.

I believe if we had more Pastor Replacement Committees we would need fewer Pastor Research Committees. Incidentally, the name for this committee might also be called a Pastor Appreciation Committee!

W. Levon Moore is director of missions for Attala Association.

### Letters To The Editor

#### Television evangelism

Editor:

I am writing this letter in regard to your front page lead article of Oct. 15. It seems to me that the Southern Baptist Convention has directed more attention of late to the activities of the Conservative New Right and the Moral Majority than it has for the true

purpose for which it was intended. I agree that some television evangelists are in it for the money, but some in our pulpits who are not on television are there for the same reason. It is very plain that the article was directed at all television evangelists, and particularly, Jerry Falwell, and was designed to put them all in one category. To me, this is a gross injustice. There are many fine television evangelists whose only purpose is to preach against sin and win people for Christ.

This country was founded on freedom of religion, and I believe in freedom of speech; but if the constitution allows an atheist like Madelyn O'Hair to continue in the manner in which she is going, it can be a threat to all religions in our country. Should this be allowed? What is wrong with an evangelist asking that Christian people elect other Christians to the offices which control our nation?

The article also takes many "jibes" at the Reagan administration and accuses it of taking money from the poor to give to the rich. This, I do not believe. Many of the "so called" poor are in that state simply because they refuse to work and depend solely on government checks, which the government can no longer afford to send everyone.

Lastly, I would like to add that I am a Southern Baptist, attend Sunday School and church each Sunday and am fully aware of what is happening in the world today. I am in my late mid-

20s and though I do not have a PhD as some of the professors you quoted, I am fairly well educated.

There are some fine preachers in the Moral Majority, namely Jerry Falwell and James Kennedy. I have heard them many times on television and all I have heard them preach is the true word of God from the Scriptures, which is what God intended.

Please let our paper get back to what our readers want to read, the affairs of national and state Baptist conventions, their work, and what is being done to win souls for the Lord. Why waste space printing articles about which evangelists are right or wrong. Only God knows that and will take care of it in his own way.

Dorothy Johnson  
West, MS  
W. B. Johnson  
Durant, MS

The Baptist Joint Committee on Public Affairs, the agency that sponsored the conference about which you are concerned, is, at least to some extent, an agency of the Southern Baptist Convention. So in reporting the details of this conference we are reporting the affairs of the national convention.—Editor.

#### Wall of separation

Editor:

In your October 22, 1981 editorial,

"The Wall of Separation Must Remain," you stated again as you have

many times in the past, that the United States Supreme Court has never ruled against voluntary prayer. You state that the Court has ruled that school administrators cannot tell students when, how, what and to whom students must pray; and administrators cannot write the prayers.

While this may be true as far as it goes for mandatory prayer in schools, the Court has certainly told students that they cannot voluntarily be instructed in a religion of the students' choosing or pray in any manner, to anyone, at anytime mutually agreed upon on school property in *McCallum v. Board of Education*, 333 U. S. 203. In 1940 a group of interested members of the Jewish, Catholic, and several Protestant Christian denominations formed a voluntary association and obtained permission for the local school board to offer 30 to 45 minutes of religious instruction, segregated by faiths, weekly at the school to those students whose parents requested it in writing. The religion instructors were fully paid by the voluntary association. Children not wishing to attend could meet secular classes or study hall. Presumably prayer was at least optional in these religion classes. The Court ruled against these voluntary classes.

In this case, the Court chose to intervene instead of letting the matter be decided by the voters at the next school board election as you suggested they should in the matter of the removal of

textbooks from the school libraries in the Long Island School System on a presumed religious basis.

It is interesting to note also that your suggestion that this is a matter for the local voters is at odds with the position taken in the brief filed in the *McCallum* case supporting the denial of these voluntary classes, by the Joint Conference Committee on Public Relations of several Baptist conventions. I don't know if the SBC is or was a member of that Joint Committee or if that Joint Committee is related to the Joint Baptist Committees for this, that, and the other that we read about in your paper; but I sure would like to know.

Carl D. Ford  
Laurel

You are right, of course, except that my information indicates that the year of the *McCallum v. Board of Education* hearing was about 1946 or 1947. That was about the time that the Baptist Joint Committee on Public Affairs came into being under the leadership of Joseph M. Dawson, its first executive director. This Baptist Joint Committee on Public Affairs was an outgrowth of the Joint Conference Com-

# Just for the Record . . .



Fellowship Baptist Church, Choctaw County, recognized its Acteens in a Sept. 20 service on the theme, "Time for His Crown." Girls crowned Queen were Hope Alford, Bobbie Breland, Rachel Byars, Alicia Dodds, and Mary Marshall. Mrs. Jack Weeks is the Acteens leader.



FRIENDSHIP BAPTIST CHURCH, GRENADA, held a special service Sept. 6 to recognize GAs for their Missions Adventures achievements. Three had earned Badge 1; four, Badge 2; one, Badge 3, and one, a certificate toward Badge 3. Left to right: Cindy Staten, Tonya Pullen, Jennie Smith, Karen Campbell, Christa Campbell, Stacey Norris, Leigh Lantrip, Mandy Barnett, and Jeanne White. Leaders are Peggy O'Neal, left, and Betty Norris, right.



October 11 was a day of celebration for Siloam Baptist Church, West Point. For the 132nd anniversary many former members were present in a capacity congregation to witness the burning of the mortgage on the pastor's home constructed four years ago. This is the first time in 19 years the church has been debt free, as the church sanctuary mortgage of 15 years' duration was paid off four years ago. Claude Howe, Sr., pastor there in the late 50's was guest preacher. Left to right: Walter Frederick, pastor; trustees T. H. Davis, M. C. Benson, L. L. Pollard, Jr.; treasurer Harmon Robinson and Bunker P. T. Hodo, Jr., who burned the mortgage.



Sunday School perfect attendance pins at Siloam were awarded. Left to right: the pastor, Walter Frederick; Ricky Benson, 11 year-pin; Christy Benson, 2-year pin; Larry Benson, 5-year pin; Emma Lou Reid, 20-year pin; Edmond Reid, Jr., 20-year pin. Not pictured, Butch White, 19-year pin. Also a special pin was presented to the WMM director, Mrs. H. A. Myers. Lunch was served at the church and singing featured in the afternoon.



MRS. BESSIE ARNOLD, Wheeler Church, Prentiss Association, accepts her 25th year perfect attendance bar from Billy Roberts, Sunday School director. Also receiving awards were Dean Barron, two years; Frances Brown, one year, and Olene Thompson, one year.

Hardy Church, Grenada County, on Oct. 4 recognized members of Sunday School who had attained perfect attendance records for one year or more. Pins were given by Sunday School director Guy E. Smart to twelve: One year pins to Melinda Tilghman, Faye Smart, and Morene Thomas; 6-year pins to Jerry Smart and Dawn Gettys; 7-year pins to Richard Smart and Steve Smart; 8-year pins to James, Nellie, Becky, and Steve Ward; 12-year pin to Butch Briscoe.

Clear Branch (Lincoln) has ordained Frank Lewis to the gospel ministry. Lewis is serving as pastor of the Big Springs Church (Lincoln). "Focus on the Family," a series of films, will be shown at Friendship Baptist Church, Aberdeen, each Sunday evening at 6 p.m., Nov. 29 through Jan. 10, 1982. The public is invited.

Chesterville Calvary (Pontotoc County) has started mission organizations for the first time, including Mission Friends, GAs, Acteens, and RAs. David Westmoreland is the pastor.

County Line (Pontotoc) gave a house warming for its pastor, Sam Holcomb, and his family when they moved into the new pastorum.

Mrs. Joanna Price, assisted by Sylvia Clark and Tonya Weeks, has started a children's choir at Bethany Church, Calhoun County.

## Homecomings

First Baptist Church, Lauderdale held Celebration Sunday, Nov. 8. James Rawlings, former pastor, spoke at the morning service. A fellowship meal was served at noon and a hymn sing began at 1:30 p.m. Goal set for the building fund debt was \$7,000. Jerry Bishop is the pastor.

Puckett Baptist Church will observe Harvest Day on Nov. 15. Activities will include fellowship at 10 a.m.; worship at 10:45 a.m.; lunch served at the church at 12:15 p.m.; and a special afternoon program. During morning and afternoon services, a building fund offering will be taken.

## Revival Dates

Antioch Church, Florence: Nov. 15-18, 7:30 p.m. each night; Gary Bolen, evangelist; Lamar Howle, music evangelist; Kenny Goff, pastor.

First, Ovett (Jones): Nov. 15-20; 11 a.m. and 7 p.m. Sunday, 7:30 p.m. Mon.-Fri.; Mike Johnson, pastor, Antioch Church, Alcorn County, preaching; Ronnie Cottingham, Jus' Jesus Ministries, Lucedale, music evangelist; Billy Dowdy, pastor.

Fort Adams Baptist Mission (near Woodville): Nov. 6-8; Friday and Saturday services at 7:30 p.m.; Sunday services at 9 a.m. and 7 p.m.; Ben Carlisle, evangelist; Bob Rogers, pastor.

Kelly Memorial, Shreveport, La.: Nov. 15-22; James E. Messer, pastor (former Mississippian), evangelist; J. B. Betts of South Haven, Miss., music evangelist; 10:30 a.m. and 6:30 p.m., Sunday; 7 p.m. Mon.-Fri.

Second Church, Indianola: Nov. 15-20; Robert J. Smith, pastor of Lake Washington Church; Glen Allen, evangelist; Tom Larrimore, Jackson, music evangelist; services during week at 10 a.m. and 7 p.m.; Billy Beckett, pastor. Sunday at 11 a.m. and 7 p.m.

Calvary, Silver Creek: Nov. 15-20, Sunday at 11 a.m. and 7 p.m.; Mon.-Fri., 7 p.m.; Charles Wesley, pastor of Meadowlark Church, evangelist; Richard L. Davis, minister of youth, Temple, Hattiesburg, directing the music; Garry M. Breland, pastor.

## Names In The News

Mrs. James A. (Gay) Box, Sr. died Oct. 8, 1981, in Anderson Memorial Hospital, Anderson, S. C. at age 84. She was the sister of Rowe C. Holcomb, retired pastor of First Baptist Church, Hazlehurst. She had been a long-time resident of Bogalusa, La. Funeral services were held there at the Superior Avenue Baptist Church Oct. 10. Survivors other than her brother Rowe are two sons, James A. of Bogalusa, and Benton H. of Clemson, S.C.; another brother, W. E. Holcomb, of Jackson; three grandchildren; and one great-grandson. Her father, the late W. B. Holcomb, was pastor in south Mississippi for 50 years. Two brothers, H. R. Holcomb of Tupelo, and T. Luther Holcomb of Dallas, Tex., preceded her in death.

Mack P. Jones, recently appointed as missionary to Mexico, has had emergency back surgery in the Baptist Hospital at Guadalajara, Mexico. He had been scheduled to finish an eight-weeks language review by Oct. 30 and to take up a teaching position at the Baptist Seminary in Mexico City Nov. 2. He and his wife Marie will remain in Guadalajara during his hospitalization and recuperation, according to a report from his sister, Mrs. Wendell C. Russell of Monticello, Miss. The Joneses' mailing address is Apartment 31-132, Guadalajara 5, Jalisco, Mexico.

Ricky Camp, pastor of Sherman Church (Calhoun) will be ordained on Sunday afternoon, Nov. 8, at 2 p.m.

Vic Carter is entering full-time evangelism. He is a graduate of Clarke College, Mississippi College, and New Orleans Seminary and is working on his doctorate in theology. He has been in the ministry for 14 years and has served pastorates in Mississippi and Louisiana. If a pastor or church is interested in using

Carter he may be contacted by phone at (318) 442-0927 or by writing the "Vic Carter Evangelistic Association" at P. O. Box 80, Collinston, La. 71229.

## Staff Changes



### The Futrals

Jim Futral has resigned as pastor of First Church, Amory. He has accepted the call to be pastor of the North Fort Worth Baptist Church, Fort Worth, Texas. He and his wife, Shirley, and children, Melodi, Rob, and Mysti are moving to Fort Worth on November 17.

Louis M. Nicolosi has been called as minister of music at Petal-Harvey Baptist Church, Petal. He goes from First Baptist Church, Poplarville where he was minister of music and youth for three years. He is from the Baton Rouge area. He received an undergraduate degree in music

education from the University of Southern Mississippi and a master of music education degree from Vandercrook College of Music in Chicago. He is married to Charlotte McCoy of McLain, and they have two boys, Mike and Charles, students at Petal High School.



### The Warrens

Steve Warren has been called by Foxworth First Church, as minister of music, youth, and children. Warren goes to Foxworth from Locke Station Church, Batesville. He is the son of Travis and Harriet Warren of Madison and is married to the former Carolyn Caffey of Grenada. They have one daughter, Audria.

Johnny Place has resigned as pastor of Arlington Church, Lincoln County.

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## BAPTIST RECORD PAGE 5

Thursday, November 12, 1981

Danny Watkins has accepted the pastorate of Shady Grove (Copiah). He goes there from the staff of Park-Way Church, Jackson.

Wesley Nicholass has resigned the pastorate of First Faith Church, Panola County, to accept a pastorate in Alabama. He served this year as moderator of the Panola Baptist Association.

Ronnie Estes has resigned as pastor of Trinity Church, Clay County, to accept a call to Boulevard Baptist Church, Lake Charles, La.

Topisaw Church (Lincoln) has called Martin L. Chasteen as pastor. He has moved there from Louisiana.

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# Bible Book Series

## The kingdom way of living

By Lewis Sewell, pastor,  
First, Oxford  
Matthew 6:1-7:29

In this section of scripture Jesus demanded that his disciples apply His teachings to their motivations, priorities and relationships. This application is in fact a contrast between the new religious practice as taught by Jesus and the old as practiced and taught by the Scribes and Pharisees.

### I. Kingdom attitudes toward giving (6:1-4)

Verse 1 is the heart of the rest of the Sermon on the Mount (chapter 5-7). Apparently many of the people practiced piety or external righteousness without any real sense of love or right standing with God. This kind of religious practice was and is simply for show and applause of men. Jesus indicated the motive is wrong and the practice wins no favor from God.

Prayer is reverent worship; the expression of adoration, gratitude, praise, petition and dedication. True prayer is offered in humility with no desire to impress men or God. Prayer does not exist where man's aim is self-promotion; such parade is not prayer to God but self-worship.

Therefore, the disciple should avoid the temptation to use the form of prayer to impress others. He can do this by making his personal prayers private. This is what Jesus means by "enter the closet." Prayer in private is a test of sincerity. If the disciple prays only in public, public custom and attention mean too much to him; if he prays also in private he worships without the need of man's praise and custom.

Almsgiving was honored in Jewish life. God cares for widows, orphans, and all unfortunate, needy people; His worshippers will actively help such people, either by direct gifts or by contribution to community funds. But such giving can be wrongly used to advertise one's pretended goodness. Jesus called this kind of person hypocrite.

"Hypocrite" is a word that derived from the theatre. It denoted an actor, then one who played a part or acted a false role in public life. In this scripture it is used of people who want to be known as pious and so help the needy not in generous sympathy but in selfish effort to win praise from men. When these self-centered pretenders receive praise from men, they will get no blessing from God. He sees through their pretence.

### II. Kingdom attitudes toward prayer (6:5-15)

Prayer, like almsgiving, could be used to parade pretended piety. Jesus speaks not of the common prayers of Jewish worship, when all took part, not of leading the common prayers, as a layman might do in the worships service, but of the Jewish practice of individual praying at regular times. One could manage to pray surrounded by a

large and admiring audience; he could time his movements and prayer schedule so that he prayed "in the synagogues" or "on the street corners" and so appeared unusually pious. Standing was the usual posture for prayer among first-century Jews. Jesus is emphatic; a prayer offered to win human attention and praise has no spiritual worth and wins no praise from God.

Prayer is reverent worship; the expression of adoration, gratitude, praise, petition and dedication. True prayer is offered in humility with no desire to impress men or God. Prayer does not exist where man's aim is self-promotion; such parade is not prayer to God but self-worship.

Therefore, the disciple should avoid the temptation to use the form of prayer to impress others. He can do this by making his personal prayers private. This is what Jesus means by "enter the closet." Prayer in private is a test of sincerity. If the disciple prays only in public, public custom and attention mean too much to him; if he prays also in private he worships without the need of man's praise and custom.

Jesus teaches us how to pray by giving a model prayer which we call The Lord's Prayer (vs. 9-15). This model prayer falls into three parts. First is the address that recognizes who God is. The second part contains three petitions that God may be honored and His will fully realized. The third main part of the prayer consists also of three petitions. They refer to the needs of the disciples. God is concerned with all human needs, desires and struggles. Disciples may pray for God's help in every aspect of their lives.

### III. Kingdom attitudes toward fasting (6:16-18)

This teaching of Jesus is a third religious practice in which public parade must be avoided. "Fasting" was not specifically commanded in the Mosaic Law, but the command to afflict oneself on the annual Day of Atonement (Lev. 16:31) was taken to involve fasting. Other days were observed by later enactment, and earnest Jews in Jesus' day fasted twice a week (cf. Lk. 18:12). Jesus does not forbid fasting; he opposed fasting by rule; it was in place as an expression to sorrow (Matt. 9:14f).

Jesus here assumes the practice as legitimate, but denounces its use to win a reputation for piety. Evidently some persons not only fasted but dist-

guished their faces, not to express to God deep inward sorrow over the sins or trials of themselves or their people, but to impress people and win praise. Their act was not worship; it could expect no reward or praise from God.

### IV. Judgement in the Kingdom (7:1-6)

Every man must make judgements concerning others. Verse two recognizes this. But men have a chronic tendency to be lenient in judging their own actions and callously harsh in judging others. In the light of the purpose verse one means "do not judge in a harsh, censorious spirit."

Jesus says if our spirit is wrong in judgements we will be judged. By whom? By others? Jesus probably means "You will be sternly judged by God if you are severe in judging others."

### V. God's provision and response (7:7-11)

Elsewhere Jesus indicates important conditions for receiving what one asks of God: Be ready to forgive (6:12, 14f.); avoid outward show (6:6); persevere in asking (Luke 18:1-8); one's consuming concern must be God's rule and will (6:10; 26:39). But here Jesus teaches another basic point: God hears and answers prayer. Any problem about answer to prayer is not due to lack of goodness or ability in God; He is ready to give; He does give. If prayer seems to win no answer, the one praying may be at fault, or as Gethsemane shows (26:36-46), God may have a wise purpose not yet understood.

**Sendai, Japan**—Nearly 200 worshippers recently celebrated the dedication of a new building for North Sendai Baptist Church. Dedication services for the building, erected with contributions from Baptists all over Japan, were led by Naoki Noguchi, pastor, Hidetsugu Ando, secretary of evangelism for the Japan Baptist Convention, and Southern Baptist missionary evangelist Bob Boatwright.

**Roseau, Dominica**—Expressing her faith in a two-hour concert before hundreds on the Caribbean island of Dominica was a dream come true for Southern Baptist missionary LaHome Singleton. Enthusiasm for the missionary's music—much of it original—was expressed by warm West Indian hand-clapping, foot-stamping and uninhibited "amens" and "hallelujahs" from the overflow audience. Many responded to an invitation at the climax of the concert.

**Lord, teach us to pray**



Harold Blaine, chairman of deacons, First, Winona, accepted plaques for David Pratt and for First Church, Winona.



Joe and Mae Hardin were awarded a plaque of appreciation for their corperation of Montgomery Association's home mission project to West Virginia in July, 1981.



Eugene Barnett, co-pastor-of-year, 1981, and George Steward, pastor-of-year, 1980.

## Montgomery Association gives plaques

Montgomery Baptist Association held its 66th annual sessions Monday and Tuesday nights, Oct. 19-20, at North Winona Baptist and Duck Hill Baptist churches.

A video tape message by Earl Kelly,

executive secretary, Mississippi Baptist Convention Board, was presented. Harold Kitchens, director, Mississippi Baptist Foundation; Edward Trott, missionary to Brazil; and Eugene Barnett, moderator, and

former pastor of North Winona Baptist Church were featured speakers.

Awards were presented to George Steward, pastor-of-the-year, 1980; David Pratt and Eugene Barnett, pastors-of-the-year, 1981, with a tie vote; Joe Hardin, layperson-of-the-year, 1980; and laypersons-of-the-year 1981; Harold Brasfield of Pine Forest and Curtis Riley of Duck Hill, another tie vote. David Pratt, pastor of First, Winona, and first vice-president, Mississippi Baptist Convention, died Oct. 16, 1981; his award was presented posthumously.

Harold Blaine, First Church, Winona, chairman of deacons, was given the plaque for his church which earned the highest number of study courses awards in 1981; he also accepted the plaque for the Pratt family. The percentage-wise highest number of study awards earned was

D. T. Price presented to D. T. Price for his church, Hebron.

Morris Doler, layman of First, Winona was elected moderator for 1981-82; Jim Allen of Scotland Church, was elected vice-moderator; and Elmo Branch re-elected clerk.

Joe Hardin, layperson of year, 1980, and Curtis Riley, co-layperson-of-year, 1981.

### Devotional

## Lord, teach us to pray

By Harry L. Lucenay, pastor, Temple, Hattiesburg

*He was praying in a certain place, and when he ceased, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples" (Luke 11:1 RSV). The Old Testament teaches men to instruct their children in the things of God (Deuteronomy 6:4-7), and in the New Testament men observe Jesus praying a child's bedtime prayer as he dies on the cross (Luke 23:46). But just how can today's man teach a child to pray?*

A child learns to pray when he has praying parents. Praying parents communicate an understanding of God which helps a child know God as the kind of person with whom he would like to talk. Praying parents have a natural relationship with God which expresses itself in confession of sin and searching for guidance.

Praying parents recognize that learning to pray is a lifetime experience. One of the most beautiful experiences a couple can have is teaching their children how to pray for others. A good method involves the breakfast meal. Each morning after breakfast, pause to pray for people in a different set of circumstances. On Sunday, each person in the family can choose someone connected to the church. One by one pray sentence prayers for that person. On Monday preview the week's schedule and have each person pray for another member of the family as he (she) faces the week. Tuesday, choose various government leaders to pray for. Wednesday, pray for missionaries. Thursday, pray for members of the family who do not live in your home. Friday, pray for friends and playmates. Saturday, pray for special prayer needs. Day by day all become aware of God's active participation in the events of the world.

The first prayers of the day open the door to talk with God about any circumstance which might arise during the day. In some homes the mother or father prays with the children each morning before they go to school, seeking God's guidance in the day. Each night families kneel to pray together concerning the day.

The steps of prayer are small steps taking only a few minutes each day. However, the instruction from these special times will serve as a foundation in a relationship which will last for eternity. Do not miss the joy of leading your family in prayer. It is one of the greatest blessings God has designed for the abundant life in Christ. May God bless you as you walk with him in prayer.

## Uniform Lesson

### The Christians' consummate characteristic

By Jerry E. Oswalt, pastor

Second Avenue, Laurel

I Corinthians 12:1-13:13

The Corinthian church was loaded with problems, which were having a disintegrating effect on the fellowship and unity of the church. Perhaps the single most detrimental issue in regard to unity was that of the abuse of Spiritual gifts.

The apostle basically used two arguments in chapter twelve of his first letter to the church to show the underlying fallacy of the problem: (1) He reminded them that there is a common source for all the gifts, the Holy Spirit (12:1-11); (2) He argued that all the gifts are intended for service to and through a common body, the Body of Christ, which is the church (12:12-30).

Then, in chapter thirteen, Paul attacked what he knew to be the heart of this and all the problems in the Corinthian church. They were spiritually immature. They lacked God's love. He beautifully presented love as the consummate characteristics of the Christian (13:1-13).

**I. Love is the matchless motive (13:1-3).**

One of the reasons for the abuse of Spiritual gifts was that they were being used for self gratification rather than service to others. The possessors of the gifts needed to realize that such egocentric exercising of gifts was useless in the sight of God.

What they needed as a motive for the use of their various gifts was God's unique kind of love, which is the direct opposite of egocentricity or selfishness. It is that which motivates its possessor to seek the best interests of others. This is God's way (Rom. 5:8, John 3:16).

Paul gave some examples. The gift of tongues, though fluently expressed, without love was as useless as the noise of clanging cymbals in pagan rites (13:1). Tongues without love wouldn't care to interpret and thus communicate. They would only be concerned about an ill conceived manifestation of "spirituality." As such, they would not only be useless, but counterproductive (14:23).

Even the gift of prophecy, which the apostle called the superior gift (14:1), did not amount to anything when not prompted by love (13:2). The preacher, no matter how dynamic and eloquent, who approaches his preaching

ing for the getting of praise rather than the giving of God's saving message is a big zero rather than hero.

Intellectual stature without love didn't count for anything either (13:2). Educated people are not necessarily better people. Apart from God's love they are nothing. Those who claim to have superior knowledge about God can be extremely mean in their dogmatic stance when they have no love.

Also, the gift of faith was nothing without love (13:2). Both having faith and keeping the faith can, without love, create insensitive and sometimes even punitive people.

People can do very fine and admirable things for purposes of self gratification rather than for love. But even those who would be so generous as to give all their holdings to the poor or so courageous as to die for a cause would come up empty before God if they did not do their sacrificing because of love (13:3).

**II. Love is the absolute action (13:4-7).**

Love is superior not only as a motivator but also as an action. Paul used fifteen active verbs in verses four through seven to describe some of the salient qualities of love.

Love suffers long (13:4). Those who have God's kind of love deal patiently and tenderly with offensive others. This is how God deals with us.

Love acts kindly (13:4). The possessors of God's love lift others up rather than put them down. Jesus constantly reached out a helping hand to others. This is how God deals with us.

Love does not envy (13:4). Envy is literally to boil within because of anything that anyone else has or is. There is too much of this between Christians and churches. Love rejoices over the righteous successes of others.

Love does not boast in self but only in God's mercy and grace (13:4). We must be watchful at this point in our churches. Our verbal "praise the Lords" can easily become pious cover for tooting our own horns.

Love does not act arrogantly (13:4). This is closely related to boasting. The basic arrogance of one who is really boasting in self inevitably comes through regardless of the verbiage.

Love does not behave unseemly (13:5). The general demeanor of those who have God's love is marked by tact, courtesy, and politeness.

Love does not seek its own advantage (13:5). When we dwell on our rights and interests more than the rights and interests of others we are adrift from God's love. Those who have God's love are more concerned about giving than getting.

Love does not behave irritably (13:5). Those who share God's love remain cool, calm, and collected when under attack. Love enables them to control their tempers.

Love does not keep records of evil (13:5). Its possessors hold no grudges and pursue no retaliation. They forgive and forget.

Love takes no delight in wickedness (13:6). Love is not negative. Those who have love for others would much prefer to hear and share good things about them than evil things. To rejoice over the fall of a fellow or the crumbling of a church is a contradiction of love.

Love, rather, takes delight in truth (13:6). When truth and resulting righteousness prevail in the lives of men, love rejoices.

Love bears all things (13:7). Love can take insult and injury and turn the other cheek. It can take pain and keep on plodding.

Love believes all things (13:7). It trusts in God unconditionally and prefers good reports about people. It gives others the benefit of the doubt.

Love hopes all things (13:7). Love is an optimist. It holds tenaciously to Romans 8:28 when life is bitter, and it never gives up on sinful persons and a sin cursed world.

Love endures all things (13:7). It does so not in passive endurance but in active aggression. Burdens are not just endured by those who have God's love; they are conquered.

**III. Loved is the peerless property (13:8-13).**

The greatness of love is also evidenced in the fact that it has no rivals as the one essential ingredient of the Christian life.

Love is permanent while other gifts are not. As Christians mature spiritually love soars while the spiritual gifts subside in significance. Also, love reaches its zenith in the hereafter, where there will be no more need for the gifts (13:8-12).

Even faith and hope, which remain as significant virtues of a maturing Christian, cannot compare to love in their greatness (13:13).

## Life and Work Lesson

### Freedom from greed

By Joel E. Haire, Pastor  
First Baptist Church, Crystal Springs  
Mark 10:17-23, 26-27

Many years ago a small band of pioneers crossed the ocean to James town and Plymouth in search of new freedoms. These freedoms had not been theirs in their own countries. We still cherish these freedoms today: Freedom from want, freedom from fear, freedom of speech and freedom of religion. They are important to us because they give us opportunities to develop our full potential.

It is good to be free from unfair restrictions that others might place upon us. However, it is possible to be free from the restrictions of others while building another kind of slavery for ourselves.

The young man who asked Jesus about eternal life was a slave. His slavery was self-imposed. Others had not restricted him, but he had allowed his possessions to become his master. He needed freedom from greed when he wasn't even aware that greed possessed his life.

**I. The Man Who Thought He Was Free (10:17-20).**

Here was one who appeared as a good man (10:17). The fact he came to Jesus was good